

# NEW YORK HERALD

BROADWAY AND ANN STREET.

JAMES GORDON BENNETT,  
PROPRIETOR.Rejected communications will not be re-  
turned.All business or news letter and telegraphic  
despatches must be addressed New York  
HERALD.

Volume XXXVII.....No. 140

## AMUSEMENTS TO-MORROW EVENING.

OLYMPIC THEATRE, Broadway.—The Ballet Pan-  
tome of HUMPHREY DUTY.BOOTH'S THEATRE, Twenty-third street, corner Sixth  
av.—BROOK ARCADE.UNION SQUARE THEATRE, Fourteenth st. and Broad-  
way.—NATURAL ENIGMAS.—DEATH OF THE KING.WALLACE'S THEATRE, Broadway and 13th street.—  
LONDON ASSAULT.FIFTH AVENUE THEATRE, Twenty-fourth street.—  
ARTICLE 47.ACADEMY OF MUSIC, Fourteenth street.—Too Much  
for God Nature.—THE DEAD SQUAD, &c.ST. JAMES THEATRE, Twenty-eighth street and  
Broadway.—MACBETH'S NEW HIBERNIAN.WOODS MUSEUM, Broadway, corner 30th st.—Per-  
formances afternoon and evening.—ON HAND.LINA EDWIN'S THEATRE, 720 Broadway.—Pool of  
the Fairly—Wanted a Father, &c.THIRTY-FOURTH STREET THEATRE, near Third  
av.—DAMON AND PYTHIAS.BOWERY THEATRE, BOWERY.—My Sarah Thers-  
—FEMALE DETECTIVE.MRS. F. B. CONWAY'S BROOKLYN THEATRE.—  
PROB PROU.PARK THEATRE, opposite City Hall, Brooklyn.—  
BOY DETECTIVE.THEATRE COMIQUE, 614 Broadway.—Comic Vocal  
Sings, Negro Acts, &c.SAN FRANCISCO HALL, 585 Broadway.—SAN FRAN-  
CISCO MINSTRELS.TONY PASTORS OPERA HOUSE, No. 201 Bowery.—  
Negro Eccentricities, Burlesques, &c.CENTRAL PARK GARDEN.—GRAND INSTRUMENTAL  
CONCERT.PAVILLION, No. 68 Broadway, near Fourth st.—GRAND  
CONCERT.NEW YORK MUSEUM OF ANATOMY, 618 Broadway.—  
SCIENCE AND ART.

## QUADRUPEL SHEET.

New York, Sunday, May 19, 1872.

## CONTENTS OF TO-DAY'S HERALD.

- PAGE.
- Advertisements.
  - Advertisements.
  - Advertisements.
  - Advertisements.
  - The Treaty: Secretary Fish Consulting with the Foreign Relations Committee; Reporting to the Senate; The Supplemental Backdown Article Announced; Sumner's First Attack; He Opposes the Report of the Majority; The Treaty in England; The Woodchopper of Chappaqua; Farmer Greeley Taking his Weekly Recreation—Obituary—Art Matters—Decorations Day.
  - Religious Intelligence: What Sunday; HERALD Religious Correspondence Service To-day; Thirty-fourth Street Synagogue; Methodist General Conference; Brooklyn Presbyterian Synod.—The Catholic and the Commissioners of Emigration—Lobbe Garabrand To Be Hanged; The Scene in Court—Outward Bound—The Randall's Island Atrocities.
  - Kentucky Association: Windup Lip the Races at Lexington; A Rainy Day and Mudly Track; Three Exciting Events; Longfellow Proving his High Character; The Police of the Park; Trotting and Pacing in California—Horse Notes—The Water We Drink; How to Remedy its Contaminated Impurity; Suggestions from the People; Important Communication from the Park Observatory—Aquatic Notes—America's Offering to France—The Rights of Women—Boston Hall College—The New Church—The Van Sam Case.
  - Editorials: Leading Article, "The Great Water Problem—Subterranean Supplies—Our Own Necessities and How to Meet Them"—Amusement Announcements.
  - Editorials (Continued from Eighth Page)—The War in Mexico—The Atlantic in England—Cable Telegrams—Miscellaneous Telegraph—News from Washington—The Forest Fires—The Arkansas Grant Republicans—Business Notices.
  - Financial and Commercial: Wall Street in a Questionable Condition; Stocks Bull and Steady and the General Markets Quiet—Proceedings in the Courts—Prospect Park; A Fair Rival of the Central Park; Brooklyn's Best Lung—The Mercantile Library—Another George Gordon—A Trunk Mystery—Musical and Dramatic Notes—New York City Items—The Wrong Person—A Suspicious Case—Brooklyn Commission Appointments—Fire in Leroy Street—Alleged Practitioner.
  - A Mean Rascal—Marriages and Deaths—Advertisements.
  - Eight Hours: The Progress of the Labor Strikers; The Beginning of the End; Mass Meetings of Mechanics; All the Trades in the Field and Mechanical Assistance Guaranteed; The Bosses Backed Down—Slipping Intelligence—Advertisements.
  - Advertisements.
  - Advertisements.
  - Advertisements.

THE SUPPLEMENTAL ARTICLE TO THE TREATY OF WASHINGTON was yesterday amended by the Committee on Foreign Relations and reported to the Senate, when a debate of an hour's duration on the question of ratification took place in executive session. Mr. Sumner leading off in opposition, followed by others in the same line of argument. The exact character of the amendment to the article has not been ascertained, but it is believed that the committee's report does not invalidate the tenor of the British demand for our surrender.

THE ATLANTA RACING BOAT from America was delivered in England in a condition of utter ruin, as will be seen by our special telegram from London, in which the injuries the small craft sustained during its transit across the Atlantic are fully described and the causes which produced them set forth. The American carmen still entertain a hope of being able to contest the match, but in an English built boat if at all.

THE LATEST NEWS FROM MEXICO by our special despatches from Mier and Matamoros, show that the Juarez government is in a fair way of suppressing the revolution. Saltillo has been reconquered by the government troops, and although Treviño still threatens to capture Matamoros, yet the superior force of Cevallos is able not only to protect the city but to make the revolutionists pay down for such an attempt.

THE DROUGHT AND FOREST FIRES.—From Fort Jarvis we have a special report of the ravages which have ensued to property in that portion of the State of New York in consequence of fire incident to the protracted drought. The flame was carried over the Delaware into Pike county, Pennsylvania, where it caused the most serious and widespread losses; dwellings, mills, lumber, agricultural implements and farm truck of every description being swept away, to the amount of over a million of dollars value. Sussex county, New Jersey, was included in the range of the destroying element. Terrified and homeless people who fled towards the mountains were met at the very base by the flames rolling down the sides. Its effects generally are described in a very graphic and accurate manner by the writer of the correspondence which we publish in the HERALD to-day.

## The Great Water Problem—Subterranean Supplies—Our Own Necessities and How to Meet Them.

Our recent articles on the scarcity of water, and the danger which, from this source, threatens this city, have awakened, as our numerous communications day after day prove, a lively interest and even anxiety in the community. Our foresight has been noticed and approved, and our interest in the welfare of the public has been commended. An ounce of prevention, it has been said, is worth a pound of cure. Prevention of the evil ought to be the natural and certain fruit of anxiety, and we shall rejoice, feeling that we have not spoken to the public in vain, when the work of prevention is fairly begun; for work well begun is work half done.

To insure success, however, we must again return to the charge. It is our determination that our people shall not be permitted to plead ignorance of the possible, and even probable, evils which, in regard to this matter of water supply, lie before them. The early and intense heats have given us timely warning to prepare for the worst, and we naturally cast around us to find some means of satisfying the thirsty and sun-scorched earth. Ascending above the earth's surface into the region of clouds and amid the vast upper currents of moist air from the tropics, we find there an abundance of water, if it could only be condensed and abundantly distilled upon the soil. This, however, in the present over-heated condition of the United States east of the Mississippi River, seems impossible, so that, even on the shores of the ocean and beneath the over-moving strata of vapor-laden air, we seem doomed to the fate of the Ancient Mariner—

Water, water everywhere,  
And not a drop to drink.

But before the worst can come to the worst, and before our present supplies of the precious liquid are exhausted by the blaze of the summer sun, we have it in our power greatly to increase them by a few simple and comparatively inexpensive means. We have already spoken of the necessity of economizing the ordinary amount of water in this city and in all our larger towns and cities. But, to be on the safe side, and to secure the greatest abundance of the cleansing and health-giving agent, we should at once begin to make large requisitions on the subterranean reservoirs of nature, ever full and free in their crystal discharge. The most recent and scientific examination of the subject has demonstrated the danger of using common well water for drinking and cooking purposes. Geologists have lately shown, in the most conclusive manner, that the strata from which our wells are fed have been most seriously polluted by the sewage escape, not only in our large centres of population, but in villages, and often in country seats. Scarcely a county or district in the land is exempt from this plague spot. Sparkling and bright as the water may appear, it has been contaminated by the most poisonous and filthy excretions, and the draught of it, under favoring conditions, if slow in its operations, is as deadly as the dose of hemlock, and is quickly followed by the outbreak of pestilential epidemics. In the opinion recently expressed by an experienced physicist of the Royal Commission on the Water Supply of London, "the sources even of our deep well-water supply in the lower tertiary sands and in the chalk are thus to some extent polluted and injured; nor do the great and perennial springs supplying our rivers altogether escape the evil." But without the multiplication of ordinary wells the unlimited increase of water supply by the construction of artesian wells is an acknowledged possibility. In the city of London more than seven million gallons are now daily obtained from the profound chalk strata on the southeast of the metropolis, and there is no sign of any abatement in the gushing floods from these artesian bores. London, however, has been very scanty and parsimonious in its provision for such work, and nature has not done as much for her as for many other cities on the Continent of Europe and in America. The well of Grenelle, in Paris, is very large and seventeen hundred feet in depth; the well of Passy, over nineteen hundred feet deep, with a diameter of four feet at the surface and two feet at the bottom, yields above five million gallons daily. Still a third artificial bore in the north of Paris, La Chapelle, St. Denis, penetrating the earth to the depth of over two thousand feet, with a diameter averaging twice that of the well of Passy, will yield over ten million gallons daily, and would, by itself, supply a city of three hundred thousand inhabitants. These valuable structures are being rapidly multiplied in Paris and other cities of Europe, and there are no reasons why they would not prove equally successful in our country. If these subterranean waters are tepid, as at Passy and Grenelle, from the internal heat of the globe, they are pure and perennial. Allowed to fill spacious reservoirs and to cool to surrounding temperatures, they would doubtless prove invaluable auxiliaries to the water supply in dry and rainless districts and greatly relieve the distress of both man and beast. It is also highly probable that such waters would be much less exposed to contamination than even our Croton, some of whose springs are liable to be fouled by the presence of matter drained from small villages or farm yards contiguous to them. The experiment of such wells as we suggest, if experiment it can be called, should be made immediately.

These suggestions, one and all, with the accompanying facts, have a special bearing on our own actual situation to-day. Recently we entered, with some minuteness, into details which in themselves were satisfactory proof that the "cold wave" through which we passed last winter, and the subsequent indications, were sufficient to make us prepared for a great scarcity of water during the present summer. It is notorious that last winter, though cold, was not rainy, and that in comparison with many previous years the snow-fall was light. As we stated on that occasion, all the estimates from all official quarters showed a deficient rainfall. The Astronomer Royal of Scotland prepared us last year for such a state of things. Mr. Glaisher, who has carefully collected the returns for England, has proved that the rainfall for the last year has averaged only twenty-two inches, whereas the proper mean rainfall for England is thirty inches. When we mention that the deficiency of eight inches means a deficiency of over a million gallons of water for every square mile of territory covered by the estimate, our readers will the more easily be able to lay hold of the

idea. The returns from the Windward Islands for last December reveal a deficiency in the rainfall greater than has been known in twenty-four years. For the month of January the returns, so far as known, are even more discouraging. All our own experience is in harmony more or less perfect with these facts and predictions. Director Draper, of the Central Park Observatory, informs us that his records show that the rainfall of 1871, as compared with 1872, is as 16.76 inches is to 8.98 inches, while the snow fall in 1871 was 30.11 inches, and in 1872 but 9.87 inches. These figures are alarming. We are as yet in the early summer, and the woods are blazing; and according to all accounts the water in reserve is comparatively small, and quite unequal to the demand if, as it promises to be, the summer is more than usually hot. It has not been denied that the burning of the Western prairies had to do with the Chicago conflagration of last year, and, if we would not have blazing cities this summer or fall all over the Union, we had better be upon our guard.

These, however, are more or less general questions, and to general questions we are too liable to be indifferent. The threatened scarcity of water for New York city is not a general question. It comes home to all of us, and we must think of it and provide against it. Our Croton supply is manifestly insufficient. We need a larger central reservoir, or rather we need many such central reservoirs. The time must come when New York will have no need to fear a scarcity of water during the strong heat of summer. But we must look at things as they are. Complaints are common and have been common for many summers past. What we have to do until we have larger supplies, and what we have especially to do this summer, is to husband what supplies we have. It is a fact deserving of notice that New York, with a population little over one million two hundred thousand, consumes over fifty millions of gallons of water, while London, with a population considerably over three millions, consumes only six millions of gallons of water. The excessive heat of New York, as compared with that of London, does not explain the difference. With us there must be waste, and excessive waste. Our plain duty is to economize. A most interesting and instructive communication from "Pro Bono Publico," published in the HERALD of Sunday last, gave most convincing proof that the waste of water in New York city was enormous. Thousands of gallons of water are wasted daily. In prospect of a water famine cannot American ingenuity invent a self-closing faucet which will be useful and convenient, yet economical? On both sides over the whole extent of the city we have large bodies of water. For street cleaning purposes and for the extinction of fires our supply is inexhaustible as the ocean. Let us for these purposes organize a system which will utilize the North and East Rivers. By this means we shall save millions upon millions of gallons of pure water, indispensable for domestic purposes, all of which, as things now are, is unmistakably wasted. Let our water inspectors be multiplied, and let the inspection be carried out in good faith. Let us also make the experiment of the Artesian wells, which have worked such wonders in our own country and in Europe. Let everything be done which can be done to prevent a water famine. If, in circumstances which are not by any means impossible, our authorities fail, the blame will not be the blame of the HERALD.

## Poor Pay, Poor Preach—A Strike Among the Laborers in the Vineyard.

The attention of the members of the Methodist Episcopal Conference, now in session in Brooklyn, was diverted a few days ago from the contemplation of the delightful subjects of the book swindle, the duties and exact power of bishops, and the most feasible means of curing the Fijis of their fondness for cooked missionary, to a very timely and sensible memorial on ministerial support sent from the Old Dominion. This document sets forth that some ministers receive their thousands of dollars in the year, and others scarcely enough to support themselves and their families. The petitioners want the magnates in council assembled to hit upon some plan to equalize pecuniary matters among the pastors of the fold, and to induce the incumbent of a wealthy, liberal, fashionable parish in the city to extend a helping hand towards the poor, hard worked, ill paid and much harassed country parson. The laborers in the vineyard are by no means placed upon the same footing in a pecuniary point of view, and we fear very much that the drones in the ecclesiastical hive constitute a large body and fatten on the toil of the working bees. The sleek, contented, luxurious pastor, who weaves together pretty sentences and mildly refers to the possible existence of such a naughty thing as sin before a congregation of elegant toilets and immaculate bank accounts, cannot be considered as an energetic follower of Him who cast the money changers out of the Temple. How strangely the voice of the auctioneer, knocking down pews to the highest bidders, contrasts with the words of the Gospel so blandly and trippingly spoken by the portly gentleman who employs the auctioneer and pockets the proceeds! If one wishes to meet the true, faithful, conscientious shepherd, the country is the proper place to look for him. Here is the real worker, disregarding the political pantomimes, the condition of stocks, the changes in the value of real estate and the latest fashionable intelligence, and only intent upon the great work before him in his capacity as preacher of the Gospel. His coat may be threadbare, his table frugal in the extreme, and his family compelled to labor in every possible way to earn a bare subsistence, but he has more of the zeal of an apostle, and is a more successful sower of good seed than a dozen of his pampered city brethren. Yet there are times when one of those poor parsons finds the hard circumstances of his lot too many for him, and nature succumbs to poverty, neglect and overwork. The Methodist Episcopal Conference should act with judgment and promptness upon the Virginia memorial, and compel the rich parsons to contribute to the support of their mendicant brethren. To change places, for instance, would be a self-sacrificing act, and would, no doubt, be calculated to bring out many hidden treasures of goodness and charity. Of course the wealthy pastors of city churches would be only delighted at the opportunity of testifying their zeal and disinterested love for their vocation. Their delight will be all the greater at

the thought of having the poor country ministers as their successors in the fashionable world. Only try them, Messrs. Delegates, and test the sincerity of their professions.

## Review of the Religious Press.

Last week we exposed the melancholy state of affairs existing at the House of Refuge on Randall's Island, and we are glad to see that our efforts in the cause of humanity and religious toleration are appreciated. The *Catholic Review* says:—

No journalist alive to the credit of his profession can withhold his testimony of praise from the New York HERALD for its notable enterprise in searching for and discovering the living hell in the middle of Africa, but to us it seems that its great energies and wonderful resources are best employed in exposing the hidden mysteries of some of our American institutions. What it can accomplish in that way was shown in last Sunday's HERALD, which thoroughly exposed the "unsanctarian" working of the Randall's Island House of Refuge, where six hundred Catholics, of a class peculiarly in need of the moral influences of religion, are, in the first place, deprived of the instruction of a Catholic priest for whom they might have respect, and, in the next place, are led to neglect all religion by the religious persecution to which they are subjected.

The *Tablet* also thinks that our article will open the eyes of the drowsy and indifferent New York Catholics, and will attract the attention of fair-minded and right-thinking people of all religious persuasions to the illegal and most tyrannical conduct of the officials of the Refuge, with the connivance, or more probably, by the direct authority, of the managers.

Good men of all denominations cheerfully concur in the doctrine of "freedom of worship," and so flagrant a violation of it as it is now being perpetrated on Randall's Island deserves prompt and marked rebuke. The time has gone by for religious persecution, no matter how specious the guise it may assume.

The question of "open" and "close" communion is agitating the Baptist press, and is being discussed occasionally with excessive warmth. One published letter on the subject by a close communionist—that is, one who disbelieves in admitting unimmersed Christians to the Lord's table—stigmatized his opponents as guilty of "fraud," "hypocrisy" and "infamous conduct," and for this the Baptist Union very properly takes him to task. Such language would not be tolerated in a social gathering of gentlemen, and how sadly improper, then, must it be when applied by one brother in Christ to another, upon the simple provocation of a difference of doctrinal opinion? We wonder that any religious editor should have published such a communication. The *Union* also protests against the truth of some of the facts of the case as stated by its opponents. On the other hand, the "strict" communionists show no symptom of retreating from their most extreme position. For example, the *Examiner* and *Chronicle* says:—

This very exclusiveness, with its plain intimation of rebuke to those who are in error on a point of vital importance to the future well-being of the Church, is one of our chief means of winning all Christ but that of an acceptance of the doctrine of the "levers" baptism. To this the whole visible Church will ultimately come.

Perhaps the *Examiner* is right; but we think that it should never forget that the vast majority of "those who profess and call themselves Christians" dissent from the practice—or doctrine, whichever word may be thought the better—of baptism by immersion. An error, if it be an error, so tremendously important from a simply numerical point of view should at least be treated with respect.

Church and State has a somewhat despondent article about "Education for the Ministry," and says:

The danger to the influence of the clergy in our day is twofold. It is to be found in the higher culture of the laity and in a tendency to a lower culture as a preparation for the ministry. It is not certain but that the latter is the more dangerous of the two. The ministry of the Church, but, however that may be, it is clear, as Robert South says, "that he has no need of human learning."

There have been very common complaints of late on this subject in most of the religious papers, and there must, therefore, be some ground for the charged facts that the ministry is not a popular profession with men of ability, and that the clergy of all denominations are gradually losing the influence which they once exercised over their congregations. But we think that the Church to-day presents as splendid an array of piety and genius as in most other epochs of its recent history. The mass of the clergy in all ages have been necessarily men of a very common order of intellectual ability. But among divines, as among actors and lawyers, it is the fashion, apparently, to exalt the past at the expense of the present.

The *Jewish Times*, in an eloquent article on "Reform at Home," attacks the materialism of the age we live in, and especially with regard to the change it has worked in the habits of the Israelite. Formerly, it says, that the Jew was always a student, whereas now "the young men prefer the billiard and card room of the club to the seclusion of the study." Then it asks:—

Have we given up our venerable customs, our soul-stirring ceremonies, in exchange for debasing pleasures? Have we given up the worship of God for the worship of the "golden calf," that refinement of heart, that elevation of mind, that nobility of thought which distinguished our fathers, for the coarse and vulgar pleasures of the idle of corruption, superstition and persecution, and carried our people aloft, placing them at the head of European civilization? Is the very life of liberty blasting our energies instead of invigorating them?

The *Independent* denounces the resolution of the Cincinnati Convention on the tariff question as "a jingling of words," and wants to "hear Mr. Greeley over his own signature on this point as a needed supplement to the time-serving, incoherent, ambiguous and palpably dishonest muddle with which the Cincinnati Convention has attempted to befoul the public."

There is, however, comparatively but little politics this week in the religious press, and there is not much of anything else. Rarely have we found our batch of papers such terribly barren reading. And if the editors are already lazy in May, what will they be in August?

## The Trade Strikes.

Strikes for higher wages have become the order of the day. Not in many years have combinations of the workmen assumed such proportions and revealed so much power. In former generations the battle was wont to be fought by the people and the aristocracy; now the people are lost in the workmen, and the aristocracy are forgotten in presence of the capitalists. The trade strikes are quite as much a fact in the New World as in the Old. It is one of the great facts of the period that the workmen have learned how to combine and make their scattered forces a unit of power. Their strength in combination has taught the capitalists a lesson, and masters' or bosses' unions are now becoming as familiar to us as unions of the trades. For the present all over the workmen are winning; the masters are giving way. We are not deceived, however, by the facts of the moment. The laborer is always worthy of his hire, but the hire, which must be determined by the general exigency of the moment, cannot

be always the same. There is work to be done now, and the masters can afford to pay for it; hence the victory of the workmen. The time must come when the demand for labor will be less, when the masters can afford to be indifferent, and when that time comes the masters will combine, and they will win. So long as both parties keep the peace and conform to the requirements of reason we cannot object to recurring fights and alternating victory.

## Pope Jones, of Randall's Island.

Mr. Jones, Superintendent of the House of Refuge on Randall's Island, is certainly a man of most rare assurance and Polario coolness. He is a theologian, likewise, after the fashion of Jones, and believes that "the Sermon on the Mount embodies all that is necessary for salvation," and that only Methodist clergymen know how to preach that sermon in the nineteenth century. Mr. Jones is very frank in his profession of faith—a little too much so, some people think—and rather indiscreet and over-zealous in enforcing his own dogmas.

We gave Mr. Jones last Sunday ample opportunity to explain the Jonesian theology, devoting some two columns to the subject. Mr. Jones, therefore, cannot complain that he has not had fair play, and it is to be hoped he will not object to having the cardinal points of his creed summed up editorially. As we understand Jones he believes—

First—That Jones is a sort of Pope of Randall's Island, whose infallible authority is to be supreme thereon.

Second—He believes "sectarian" preaching to be an abomination in the sight of God and Jones.

Third—He believes that Catholic children have no rights which Jones is bound to respect.

Fourth—He believes that a Catholic chaplain in an institution three-fourths of whose inmates are Catholics is a "sectarian" principle not to be sanctioned.

Fifth—He believes a Methodist chaplain for five hundred or six hundred unfortunate Catholic children is the unsanctarian thing of all unsanctarian things most fit and proper for the House of Refuge on Randall's Island under the dominion of Jones.

Here is what Mr. Jones confessed to our reporter, as published last Sunday:—

REPORTER—I presume, sir, that you recognize religion as being a most potent reforming agent? Mr. JONES—Most certainly we do. We have religious services every Sabbath, both in the morning and afternoon.

REPORTER—How many chaplains come to your aid on Sundays? Mr. JONES—Only one, sir.

REPORTER—Then, are all your inmates of one religious belief?

Mr. JONES—Oh, not at all; most of them are Catholics.

REPORTER—Then I suppose a Catholic priest performs the services? Mr. JONES—By no means. We are not at all sectarian in this institution. We allow nothing which any sect can take umbrage at.

REPORTER—Is your chaplain, then, a non-sectarian clergyman?

Mr. JONES—Oh no; he is a Methodist minister, Dr. Pierce is.

REPORTER—Are all the Catholic inmates compelled to attend these religious services?

Mr. JONES—Certainly not. Dr. Pierce never teaches anything sectarian.

REPORTER—But would you not let a priest say mass or hear confessions here?

Mr. JONES—Certainly not. I am not permitted to do so.

REPORTER—But don't you think that Catholic children ought to have Catholic service, and would be benefited thereby?

Mr. JONES—Well, you see, in this institution we believe the sermon on the Mount to embody all that is necessary for salvation. All we wish that our boys may become good citizens—that they may not be or cheat.

Some malicious and scandalizing chroniclers aver that a certain woman, under the title of Pope Joan, filled the chair of the Pontifex Maximus about the middle of the ninth century. The pious children of the Roman Church scout the statement as a weak invention of the enemy; but the most inveterate modern sceptic need not doubt that in the nineteenth century, and on Randall's Island, Pope Jones is a vigorous entity, and that "Pope he leads a happy life."

It is, however, a matter of grave doubt that as much can be said for the juvenile delinquents whose shepherd and Pontiff he is. Scripturally speaking, it would seem that all his flock of lambs are so many young goats; yet, strange to say, these said "kids" do not exhibit the sportiveness of the little animal with the budding horns. Pope Jones has a curious crozier; it is made of cane and has three leather straps at the end of it. In the interests of his "unsanctarian" creed this he occasionally substitutes for a club, and the fleshy parts of the flock can testify that this crozier has no sinuosity. At the last day, when the sheep are separated from the goats, the latter will doubtless be handed over to some sulphurous Jones, and it remains to be seen whether these hardened old goats in the midst of the roasting process will be much worse off than the sinful young kids in this world of ours who are under the spiritual tutelage of Jones, the Pope. A vigorous application of the crozier appears to satisfy the majority in keeping their sectarian predilections within bounds; but revolts against the temporal authority of Pope Jones are becoming alarmingly frequent. Pope Jones seems as unsuccessful as poor old Pio Nono in this respect. It often happened under the old régime that the bodies of prying members of the Roman shirri were found floating in the yellow Tiber with ugly stiletto wounds under the left breast; and, on the whole, it could not be said that the Papalini were popular. The Papalini of Pope Jones seem equally unfortunate in dealing with the young goats of Randall's Island. One was stabbed to death not long since; two others were wounded not long after, and on Friday last a young goat named McDonald stabbed Assistant Foreman Bachman, cutting off part of his nose, and inflicted two punctured wounds in the left arm of Foreman Adams. Sad work, Pope Jones! Twenty-six of the young goats were brought before the Police Justice yesterday, and bleated piteously about their food, material and spiritual. They complain of harsh treatment and uncommonly short commons. Bad, you know, Pope Jones, for little kids to browse upon, even if they are sinful young goats!

Is there not something wrong about all this? If the food for the body be no better than the food for the soul, of which we present Pope Jones' sample above, it must be bad indeed. If the refusal to sing the hymns of a stranger creed be punishable with flogging, then, indeed, the scale of corporeal punishment for graver offences must be something astonishing. Has Pope Jones a rack or a thumbscrew, we wonder? A reformation is needed for this Pope Jones, and in the endeavor to bring it about we have stout Martin Luther's excuse—"It is not safe to go against the conscience." We believe that if the moral and religious

training of the young goats were better attended to, and in such a way that the teaching would be a work of love, and not beaten in with clubs and leather straps, these bloody scenes would not be enacted, and some of the little goats might come out of the House of Refuge as little lambs. Six hundred Catholic children should no more be compelled to attend Protestant worship than the two hundred Protestant boys should be forced to hear mass. We have no doubt the Catholics of New York would gladly undertake the work of having the religious wants of their young co-religionists attended to, delinquents though they be. The present management of the institution, judged by its results, is not at all creditable, and its sectarian unsanctarianism is a piece of absurdity which could only find a defender in the shape of some individual of the candid order, with as huge an iceberg of "cheek" as His Holiness Pope Jones, of Randall's Island.

## Venerable General Conference Delegates.

While the number of hoary heads on the floor of the Methodist General Conference is not very large, there are yet enough of them to impart wisdom and steadiness to the entire body. The progressiveness of the young men is thus kept properly in check by the conservatism of the aged. And though the former may not always adopt the views and accept the measures of the latter, they never fail to respect them. This has been repeatedly manifested during the progress of different discussions that have taken place in Conference. The Western Conferences send the greatest proportion of venerable delegates of any section of our country, and among the oldest and most prominent of those may be named Rev. Peter Akers, D. D., a veteran of more than fourscore years, fifty-two of which he has spent in the Methodist ministry, chiefly in the Western States, doing pioneer work. Even though advanced in life he is still in the active work of the Church, and aside from his years he is in many respects as young and vigorous as a man of forty. Dr. Akers is now present at the eighth Quadrennial Conference to which he has been elected, and which is evidence of the esteem and favor which his Western brethren have for him. The fact that he had been kept so long on the frontiers enduring hardness as a good soldier of Jesus Christ is in itself a guarantee of his ability as a preacher. As a writer he has also made his mark, for which he was offered an editorship here in 1832, but he declined it. He was also for many years engaged in the educational work of the Church in McKendree College, and having served the Kentucky and Minnesota Conferences ably and well, he is now spending the closing years of his prolonged life among his friends in Illinois, whom he represents at this time.

The Rev. Alfred Brunson, D. D., of the West Wisconsin Conference, is in his eightieth year. He, too, is in vigorous health, and, for his years, has a voice of great compass and power. He entered the Methodist itinerancy at the age of twenty-five, in the Ohio Conference, and has spent the larger part of his life on the frontiers of our country. He is a native of Connecticut, and unites in his composition Yankee shrewdness and love of fair play with Western pluck and power. As a theologian he is both lucid and profound. As a preacher he is still good, though lacking much of the fire of his early ministerial life. As a writer he displays a keen appreciation of the ridiculous, and in debate can make a point on an adversary with great aptness and advantage. He is a thorough radical in politics, and was a captain in the anti-slavery ranks long ago. This is the fourth General Conference that Dr. Brunson has attended, and here he has presented for the consideration of the Conference a series of twenty-five additional Articles of Religion designed to meet and offset the prevailing infidelity and scepticism of the present day.

Dr. George Peck is now seventy-five years of age, fifty-six of which he has spent in the ministry of the Methodist Episcopal Church. He is a New York man, and has represented four of the Annual Conferences of this State in the General Conferences, to every one of which he has been elected for the last half century, or since 1824, when he was first chosen. He has been blessed with a remarkably vigorous constitution, and is still strong and active, performing the duties of presiding elder in the Wyoming Conference. He has never failed during his long ministerial life to attend the sessions of his Annual Conference. The Doctor is, or was, in his younger days, an able preacher, and had few superiors as a scholar and a writer. For twelve years he was connected with the publishing interests of the Church as editor, in which position he displayed great ability. He has also taken deep interest in the educational work of the Church, which his brother, Rev. Jesse T. Peck, D. D., seems to have taken up with a zeal and enthusiasm which have already met with unusual success.

Dr. William Nast, the father and founder of German Methodism in the United States and indirectly of Methodism in Germany and Switzerland, is in the Conference, in the seventy-second year of his age. He was born in South Germany in the year 1800, and was educated for the evangelical ministry. But he preferred a literary life and connected himself with the press of his own country. He came to the United States in his young manhood, and began to teach at West Point, and subsequently in Kenyon College, Ohio. While at the last named place he was brought under Methodist influences and was converted, and soon after entered the ministry. He established in Cincinnati the first German Methodist mission that this country had known, and from this seed has sprung the four German Conferences whose representatives are among the ablest now on the floor of the General Conference. Dr. Nast represents the Central German Conference and is at present connected with Drew Theological Seminary. He is in his own tongue a powerful preacher, and is a deep thinker, a sound reasoner and a forcible writer.

While Dr. Nast was preaching in Cincinnati a young man, then in mercantile life went to hear him and to scoff. He, however, remained to pray. That young man was the now renowned Dr. Ludwig S. Jacoby, the founder and superintendent of Methodist missions in Germany and Switzerland, whose Annual Conference, grown up under his able ministrations, he now represents in the General Conference. He is about sixty-eight years of age, but looks more aged and venerable. He has given to Methodism in Germany an impetus which will carry it forward to ultimate and